

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, MAY 1, 1913.

NEW SERIES, VOL. XV., NO. 18

KINGDOM BRIEFS

The church at Tupelo is discussing plans for a new church building. The new preacher must have a house to fit.

Secretary McComb reports that the churches at Amory and Aberdeen gave more than \$2,000 to the Mississippi College endowment.

A good report comes of the beginning of Brother J. B. Leavell's work at Oxford. Occasionally a prophet is not without honor in his own country.

The letting of the contract for the beginning of the new building of the Mississippi Baptist Hospital was postponed till Friday, May the second.

A meeting is in progress this week in Clark Memorial College in which Brother J. L. Low, of Ellisville, is preaching. We hope to hear of a meeting of great power.

Columbia church just rounded up their offerings for missions as follows: Foreign Missions, \$475.47; Home Missions, \$365.85, thus breaking all records for this church.

Was this the only man of his kind? He gave The Record representative a dollar which he said he had owed for several years, remarking that he had been living the while in Texas and received several statements, but he knew the editor wasn't coming out there after it.

The I. C. railroad company will sell tickets to St. Louis on account of the Southern Baptist Convention, good from May 9th, at reduced rates. The fare from Jackson for round trip is \$18.70. The cost of a berth in a sleeper from Memphis to St. Louis is \$2.00 for lower, and \$1.60 for upper. The party will leave Jackson Tuesday afternoon and reach St. Louis Wednesday morning, the fourteenth. If you wish to secure a reservation send the money to Mr. Walter Byrne, D. P. A., of the I. C. railroad, Jackson, Miss., or to The Baptist Record, and it will be looked after.

At the invitation of Pastor Venable, the editor preached for him at De Kalb Sunday. We were sorry to miss the address of W. W. Venable at the Confederate Memorial service, but heard many complimentary remarks about it and his work as district attorney. Thirty-five ex-Confederate soldiers were present and received the cross. On Sunday there was a good congregation who proved good listeners and the subscription list of The Record grew. De Kalb is an old town that is taking on new life. Three years ago they built themselves a railroad. They are now putting up a \$10,000 school building and a \$10,000 court house. Many new residences have gone up, and the Baptists are soon to begin a new church, the convention board having made an appropriation for this purpose.



Rev. W. H. Morgan
Pastor First Baptist Church
Brookhaven, Miss.

Brother Morgan, whose likeness appears above, is a graduate of Bethel College, Kentucky, and of the Southern Baptist Theological Seminary. Before accepting his present pastorate, he served churches in the Delta with headquarters at Shaw. To Mr. Morgan is due no small part of the credit for the spiritual development of that prosperous but neglected portion of Mississippi. Scarcely were the Brookhaven folk able to draw him away from the field he had served so well. Since coming to Brookhaven he and his church have laid plans and secured subscriptions for a splendid new church building to cost about \$27,000. Following a Chinese precedent we will state lastly that he was born near Aberdeen, a town that boasts of the preachers she has produced—and has no cause to be ashamed of any of them.

Is your pastor going to the Southern Baptist Convention? Your church ought to be represented.

The Macon church recently elected Brother Dorroh as deacon. He was already treasurer and Sunday School teacher. When a man does well, the Lord promotes him to where he has more to do. He is a prominent young attorney.

Pastor T. J. Shipman and the First church, Meridian, have had the assistance of Dr. Phillips, of Mobile, in a meeting just closing. The preaching is said to be of a very high order, and much good accomplished. The Baraca class reports 134 men present last Sunday.

Electric Mills is a town that has sprung up in the woods forty miles north of Meridian on the M. & O. railroad. It is a big lumber plant that is said to employ six hundred men. A visit there this week found a few Baptists who are good material to work with in starting a church. An appropriation was once made by the Convention Board to help them secure a preacher, but for lack of leadership nothing has been done. Now that a few copies of The Baptist Record go there, we hope that the scattered members may begin to work together. The mill company has built a church and allows anybody to use it who will. The Methodists and Presbyterians already hold services each once a month. Will some of the Baptist neighbors please punch up the chunks?

Surely this must be a mistake. A reporter from Gulfport says in one of the New Orleans papers that President Joe Cook, of the Mississippi Normal College at Hattiesburg, and Prof. W. I. Thames led an excursion of 200 pupils and teachers on a Sunday excursion to Gulfport and then by water to Biloxi, and then by the trolley cars back to Gulfport. Surely we have not come to this in Mississippi that those who are entrusted with the care and training of the young people who are to be teachers of others must lead them out on Sunday frolics. If this is true it is time the trustees of this new institution were having something to say, and if this is the way they teach it is a good place for all young people to stay away from; and the State and tax-payers cannot afford to put any money into it. We have always believed in the need of a normal college, and we sincerely hope there is some mistake about it.

We get accustomed to the great truths of the Bible, and they are in danger of becoming common, ceasing to excite our wonder. Suppose we were reading some heathen classic as Cicero or Plato and find this sentence, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." We should be astonished beyond measure. Did any of them ever write anything like this: "By faith we perceive that the ages were constituted by the Word of God, so that what is seen hath not been made out of things which appear." You will search in vain for anything on the same plane. For depth and dignity, for boldness and authority, for wealth of meaning and soul-satisfying fullness, there is nothing of its kind in all they wrote. And yet the Bible is full of them. It is a mine of such wealth as will enrich every soul. "More to be desired are they than gold, yea than much fine gold. Sweeter also than honey and the droppings of the honeycomb."

We shall appreciate the kindness if someone will advise us the postoffice address of Mr. A. D. Addikson.

CONTRIBUTED ARTICLES

WANTED A GREAT REVIVAL OF PRAYER.

Henry W. Adams.

Eleven men, students in the school of Jesus Christ, had seen their Master rise out of their sight into heaven. They were commissioned to save the world, but were powerless. He had told them that the dynamo of power was the Holy Ghost, and He would come if they asked the Father. In the upper room of their lodging house, with a few other chosen men and women, they immediately started a ten-days' prayer meeting—not an hour or two a day, as we do, but letting everything else go, a continuous pouring out of their hearts to God. Under like circumstances God the Holy Ghost never failed to come, and never will. With the uplift of that prayer meeting no wonder that Peter's lips were touched with a live coal from off the altar, and three thousand souls were saved.

The Revival of 1857.

The great revival of 1857 was born in prayer. Prayer, song and brief exhortation, rather than preaching, were the features of that wonderful and wide-spread awakening. I well knew Jeremiah C. Lanphier, the humble lay missionary, who struck the match, which lighted the world. At twelve o'clock September 23, 1857, in a room in the North Dutch church, Fulton street, New York, after liberal distribution of handbills, all through the neighborhood, the Fulton street prayer meeting began. Yes, it began at 12 o'clock, but for half an hour only two were there, the Almighty God and Mr. Lanphier. After that, five others came in some by one. A week later there were twenty present, and on October 7th, forty. Then it was decided to hold it daily and more and more all classes of men, from capitalists to draymen, were represented. Beginning with men only, gradually women also attended. By January three rooms in the building were crowded with simultaneous meetings. In the spring of 1858 the largest churches in the city, the police and fire department, and many stores, were opened to accommodate the tens of thousands gathered to pray.

While prayer and brief exhortations held first place, preaching services were begun in theaters, churches and all manner of places. The daily press carried the wondrous news far and wide, and in all the great cities and in thousands of smaller ones, daily union prayer meetings were established.

How the Fire Spread.

Philadelphia was one of the first cities to catch the fire. A member of its Y. M. C. A., having attended the Fulton street meeting, suggested to his fellow members its inauguration. At first the attendance was small. The ante-room of Jaynes hall was engaged with favorable results. Later

swelling numbers required the use of the great hall and seats and galleries were crowded. Various other halls were engaged throughout the city, and in a big tent, used during the summer, there was an aggregate attendance of over 150,000. My parents were sojourning in Philadelphia, and their graphic letters were a wonderful inspiration.

From that time on the holy conflagration spread far and wide. At Boston, Evangelist Chas. G. Finney and others, started a daily business men's prayer meeting in the old South church, and that and various other meetings were crowded. As in Samaria under the preaching of Philip, "There was great joy in that city." In some towns in New England almost the entire population were converted.

In Chicago two thousand assembled daily in the Metropolitan theater, and many churches held services of prayer. Especially throughout the Northern States, almost the whole country came under its sway.

What President Finney Said.

Evangelist Finney said at this time, "There was such confidence in prevailing prayer that people seemed to prefer meetings for prayer rather than for preaching. They said 'We have had instruction until we are hardened; it is time for us to pray.' Evidently in answer to prayer the windows of heaven were opened and the Spirit of God poured out like a flood."

Sometime in 1858 the Presbyterian Synod of Ireland sent a delegation to study the movement, and in 1859 a great revival of a similar character swept over Great Britain.

Jeremiah Lanphier, whom God used to inaugurate this great movement, not surpassed since the day of Pentecost, never struck me as being a great man. He was an humble layman, who had left his business and at to follow Jesus Christ, in ministering to the neglected ones of lower New York. On his knees he asked, "Lord, what wilt Thou have me to do?" and God, who was waiting for a man, humble and willing, whispered in his ears, and this mighty work of blessing was born.

Story of the Traveling Man.

In 1874 I was acquainted with a New York commercial traveler. During a trip to the west he was suddenly overwhelmed by the news that his only boy had died. The letter was greatly delayed so that his darling had been laid in the grave ten days before. Under the sway of his grief, business lost all its charms. Just then he heard that at Peoria, Illinois, two or three hundred miles away, there was to be a State prayer meeting. He had never heard of such a gathering before, and he thought, "Maybe it is the voice of Jesus to my soul, saying 'Come unto me, poor burdened one, and I will give you rest.'" He went immediately,

and sure enough, found something different from anything he had ever dreamed of. There was no great sermons or speeches. Day after day were prayers and supplication from men whose hearts God had touched. Interspersed were short, earnest, and practical talks. The traveling man's heart was moved as never before. He went back to his hotel and surrounded by his samples, on his knees, lifted up his cry, "Lord, what wilt Thou have me to do?" He surrendered all and left that city a new man, filled with the Holy Ghost.

Not long after that, although comparatively an unlettered man, God used him in starting and conducting a great Gospel publishing enterprise, in New York City. Hundreds were saved through its instrumentality, and hundreds more were quickened to greater consecration and higher service for God and man.

God only knows how many other hearts were quickened and lives born anew, in that State prayer meeting, but doubtless there were others and the story will be told by and by in the Eternal City.

St. Joseph, Mo.

JUST STOP AND READ THIS!

It will be in and around about the Mississippi Woman's College buildings, at Hattiesburg, Miss. It will begin on the fourth Sunday in June and close on the fifth Sunday. I am speaking of the **Baptist Encampment**. Let the pastors, Sunday School teachers and officers, B. Y. P. U. members and every Baptist or other persons who want to be better Christian workers, begin now to talk up this meeting and plan to go. Don't any of you pastors forget the date, and set meetings for that time.

The Program.

The program will include six explanatory Scriptural lectures by Dr. W. J. McGlothlin, of Kentucky, a Seminary professor.

Dr. Polecat, of Furman University (S. C.) and Prof. J. T. Henderson, general secretary of Baptist layman's movement, Dr. Crutcher of Shreveport, La., and Dr. Cree, corresponding secretary of church development, of the Home Board work, will be there.

Dr. H. L. Winburn, of Arkansas, will have charge of the sunset services.

Then of our own State we have on the program Arthur Flake, whose specialty is B. Y. P. U. work, Ex-Governor Longino, Dr. Provence, of Clinton; Landrum P. Leavell; J. E. Byrd, and others.

Reduced railroad rates will be announced. The well-furnished college dormitories will be used for the accommodation of those who attend the meeting, at the low rate of one dollar a day, including room, meals, hot and cold baths, etc.

You can't afford to miss it. Let us all go and form a big family for a week's study, recreation and worship.

The young people will have ample time for amusements, games, music and prom-nades.

Set your head and heart on going and giving this entire week to the advantage of this meeting.

Purvis, Miss.

T. J. Moore.

SEMINARY LETTER.

It is an ideal spring day. The writer at present is enjoying the hospitality of one of the splendid homes of the far-famed blue grass section of Kentucky. He is tempted to give his impressions of this God-favored region, but, since Seminary notes are his appointed field, he refrains. But let him ease his feelings by making at least one remark.

On a day like this, in a home like this, in a country like this, a man of an idealistic temperament grows somewhat fanciful. He is even tempted to try to "pull off" a poem but his judgment says "No!" So—

Recently we have had two very interesting chapel services. Both of these services were turned over to the students. In the first, the students were asked to give briefly the reasons why they came to the Seminary. Various reasons were given, but most of them were born in the suggestion and advice of some friend or friends. All thanked God for their friends and other causes that turned them this way. In the second service the students were asked to state what the Seminary had meant to them as Baptists. Here are a few of their statements: "The Seminary has made me glad that I am a Baptist." "The Seminary has given me a vision of the Baptist responsibility to the world." "The Seminary has taught me that we can differ in our opinions about the teachings of the Bible and still be brothers." "The conviction has come to me through my work here that the Baptists have the truth, and this is what the world wants, and what it needs." "I have learned that there are Christian people besides Baptists."

Many other very interesting and significant statements were made. Come to the Seminary. It will make you a better and a stronger Baptist.

Dr. W. D. Powell gave a very fine address to the students at our prayer meeting hour a few nights ago. His theme was "The Call of the Country Church." Dr. Powell has been a successful country pastor, and he spoke out of his own heart and experience. Don't get it into your head that Seminary men all want to work in the towns and cities. Many of them are hoping and planning to give their lives to the work in the rural districts. We are to have two more addresses this week at our chapel hour on this same subject.

Dr. McQuaig, who has been designated as "the apostle of purity," has been conducting for the last two weeks a campaign among the churches of the city in the interest of social purity. He has attracted immense audiences everywhere. Many of the students have attended his lectures.

The Seminary roll has broken all previous records. There are now on roll some 330 names—about 10 more than ever before. Next year we are hoping for 350 or 400. We trust that there are several Mississippi men who are planning to help swell this roll next year.

J. D. Franks.

New York Hall, Louisville, Ky.

Last night Evangelist T. T. Martin closed a fourteen days' meeting with West Laurel Baptist church. The church treasurer who has been a member here for nine years, says that the meeting is the best in the history of the church. Some evangelists leave a church feeling as a man rising in the morning after a night's dissipation, or having eaten a double portion of indigestible meats. But Brother Martin leaves it with a good taste in its mouth. The food he gives is the most wholesome, and when the people have partaken freely there is a continued hungering for more, and an inclination to say, "evermore give us this bread!"

His preaching is as clear as the sky after a night's rain. His statements are unmasked. The truth comes direct. His reasoning is as logical as Plato's. He helps the listener to find himself. He makes the line of demarcation plain, so that everyone may know on which side of the line he stands. There is no mysticism. Statements are confirmed by the Word. Men may say that they do not believe the evangelist's teaching; but they never favor him with a confutation. The man of God is prepared to give a reason for the hope that is in him, for the messages are so clear and convincing. If the hearer be Baptist, he is not ashamed of the fact, nor is he a bigot.

There is hardly a phase of church life which he does not emphasize. This is one of the strongest points in his preaching. His aim is a symmetrically developed church. Another strong point in his work: He is a teacher-preacher. The faith of those who are constrained is based on knowledge of God's Word. But to me his strongest point is his clear cut, unalloyed, Bible plan of salvation. It rings as clear as a silver bell. I would that in every pulpit in the land there might be found a preacher who had his conception of the plan of salvation. Were this true, our churches would be bodies and not heterogeneous masses. May the Lord give us more of his kind; then pastors will not be found resigning soon after the revival meeting.

R. B. Gunter.

Laurel, Miss.

Last year the Mexican National Baptist Convention was prevented from meeting by the disturbed condition of the country. This year only thirty-five messengers outside of the local church were in attendance. It is said to have been one of the best yet held with deep spiritual fervor and longing for peace. The churches have suffered greatly, but a revival spirit has been in many of them. Steps were taken looking to having a theological seminary under the auspices of the Northern and Southern boards at Monterey.

"Judged by the law of life laid down in the New Testament and by the facts of their living, not half of us could maintain in an earthly court of justice our claim to church membership."—J. C. A.

Ex-Governor R. B. Glenn, of North Carolina, who has been speaking at numerous places in Mississippi under the auspices of the Mississippi Anti-Saloon League, closed his campaign Sunday night at Meridian and left at once for home, from where he will go to Pennsylvania in a few days. The large auditorium of the court house was packed to its limit, and the Meridian Star reports that hundreds were forced to turn away without being able to gain admission. At the conclusion of his Sunday night's address 1,400 people by rising vote unanimously adopted the following resolution offered by Rev. J. R. Jones, D. D., pastor First Methodist church:

"Resolved, That the addresses of Ex-Governor Glenn, of North Carolina, and the principles inculcated by him have been of untold value to the temperance and prohibition cause of Mississippi, and are appreciated beyond measure by the people, and that we invite him to return at his earliest convenience and speak again to our people."

Mr. Eichelberger says that Mr. Glenn was enthusiastically received everywhere over the State, and some places have asked for him the second time. He has arranged with Governor Glenn for a few more addresses in Mississippi sometime within a year. He says he has never known a man to get as close to the people and take heartfelt interest in prohibition and temperance work as Governor Glenn.

This inimitable orator clearly showed the people that the fight against the liquor traffic in the United States had just begun. Mr. Glenn says it is the church's work and any church work attending and any preacher worth listening to has earned himself, heart and soul, into this final battle. Mr. Eichelberger says that since the National Anti-Saloon League is declaring for a nationwide vote on the liquor traffic, that Governor Glenn will be a national force in America from now on.

Mr. Eichelberger says over 900 violators of the liquor law have been convicted within the last 15 months in Mississippi, and one liquor drummer is now working the streets of one of our cities who a month ago was visiting town after town taking orders for liquor.

He says that great interest is being taken by advanced college students and school teachers in the gold prize contest offered by the Mississippi Anti-Saloon League for the best essays on "The Effect of Alcohol on the Human Body," to be sent to the Anti-Saloon League sometime in June, and passed upon by competent committees. The essays are to be published by the League in pamphlet form. There are first, second and third gold prizes, and many inquiries are coming into the League office concerning the rules of the contest. The object is to disseminate over the State among the masses information as to the deleterious effect of alcohol. The management hopes there will be a hundred advanced students and teachers and others competing for the prizes. The Anti-Saloon League, Jackson, furnishes literature for the contestants.

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EDITORIAL.

The Still Small Voice.

The story is told of Elijah that after the exhausting experiences of Mount Carmel he fled from the wrath of Jezebel and hid away in a cave in Mount Horeb. Here he had a singular experience. The Lord spoke to him and then caused the great and strong wind that rent the mountain and brake in pieces the rocks to pass before Him. Then came the earthquake, but Jehovah was not in the earthquake. Then came a fire, but Jehovah was not in the fire. There then came a still small voice and when Elijah heard it he wrapped his face in his mantle and went forth and stood at the mouth of the cave. It is not meant that the Lord was not the cause of the earthquake or fire or wind. He was, there to guide and use them but He did not by them come in touch with Elijah. It is not the things without that bring to us the most real sense of God, it is that which is within. The things that are apparent, that are visible are not generally our best teachers, nor do they make the deepest or most helpful impress on the soul. Nature has its mission in manifesting and interpreting God; but it has its limitations. The man who stood in nature's temple and listened in silence to its message until his surcharged soul burst into rapturous song: "The heavens declare the glory of God" could never have heard the music of the spheres if his spirit had not been touched into harmony by the inward voice that taught him to say "The law of the Lord is perfect." To man without the personal knowledge of God the world is a meaningless enigma or a mystery, the key to which has been lost. Only to him who looks upon the world as his Father's temple, the light His garment, the clouds His

chariots, the thunder as His voice; to him to whose spirit God has spoken is the enigma solved.

Even to the Christian in wrong attitude to God and refusing His commands, there is no apprehension of God in what is visible in the world or in what goes on about him. What avails it to be in sacred places, amid holy surroundings if the heart is not right with God? Did Elijah hope that coming to Sinai would put him in better touch with God? Will leaving the idolatrous land of Israel and crossing the trackless sands of Arabia through forty days and nights of lonely march bring God back to his fainting and famishing spirit? What avails it to go to church? Of what good are all the means of grace or outward conditions if the voice of gentle stillness be not heard? And then what are providences to the obedient children of God bring no messages from Him until we are close enough to hear the still small voice? People unto whose lives have come great upheavals and losses and changes have sometimes complained that they could not get hold of God, that seemed far away. God was not in the storm or earthquake or fire. At such times it seems hard to take hold of Him.

But these may be the means of preparing the soul to hear Him. If then He comes in the stillness when conscience is most sensitive, wrap your face in your mantle and go forth to meet Him. If there is gentle reproof in His tone, He wishes to help you out of your trouble, to get the tangles out of the skein, the gnarled places out of the life. If He says, "What doest thou here, he would lead you away from this unfruitful retirement to where there is work to do and service needed. Kings are to be crowned and prophets anointed, hearken to the still small voice and hasten forth. It may seem to you as it did to Elijah that the world has all gone to the bad and it is no use to live or to try to do anything. Things are not as bad as they seem to a person hiding from duty. The still small voice is speaking true.

Our Hypostasis Tested.

Last week an effort was made to show that the man who is feeling after God if perhaps he may find Him and the man who is searching into the secrets of nature for the relation and causes of things, are working on parallel lines, one with his hypostasis and the other with his hypothesis. You may call it a guess or a reckoning, or a supposition or a theory, a peradventure, or a surmise. If it works, if it proves good, if it answers the purpose, if it satisfies all the requirements, if it answers the questions conclusively, men accept it and call it a law. It takes its place among the acknowledged facts of experience, either in science or theology. The mind rests on it as a thing accepted and settled. It becomes a conviction in our minds, something we work with to go on to something else. And so faith is said to be a hypostasis of things hoped for, a conviction of things not seen.

So that religion and science not only pursue

similar methods but come to the same result. They not only assume the existence of something unknown, but come to the conviction that there is something that is invisible, that it is as essential and real and important as anything that we can see or hear, though itself undetected by any of the five senses. That without it the five senses would be absolutely useless or would not exist. The scientist calls this something ether. The man whose faith has put forth a hypostasis says he has found a personal living God. He does not deny the existence of ether on the ground that he has never seen it or that no man has seen it. He is quite sure that there are more things in heaven and earth than have ever been dreamed of in our philosophies. He welcomes all the aid and comfort that materialize from the speculations of science for they are many and will doubtless be many more. What he does insist on is that his find is just as reasonable as that of his brother, the scientist, that its benefits are just as substantial and far-reaching. Without immodesty it might be stated much stronger. Both have traveled to the limit of their knowledge and look inquiringly, wistfully out into the face of the unknown. Together they retrace step by step the orderly development of creation till they come to the Beginning, and peer into the darkness. One of them says he can go no further, and turns back. The other projects this hypostasis: "In the beginning, God," and then he says, "By faith we perceive that the ages were constituted by the Word of God so that what is seen hath not been made out of things which appear." He has only taken the scientist at his word, and discovered that the Invisible is real, a very necessity to explain any thing and that His existence explains everything. He reports the results of his faith and demands acceptance of them.

Two ships are far out from land, plowing their way through the darkness to a port they cannot see. One is equipped with a wireless telegraphic apparatus, the other is not, or the operator is off duty. One picks up a message warning of the nearness of danger and signals to the other, then turns her course to safety. The other refuses to heed or believe that any such message has been received and blindly plunges to destruction. There have been prophets in the past, there are saints today, who have realized God and walk in liberty, in great peace and demonstrate His truth and grace. They have tested the power of His Word to save and put to silence the doubts of their own hearts, quieted their fears and answered and satisfied the longings of their immortal spirits. By faith the "elders had witness borne to them."

Brother W. A. McComb went to Blackwater and Daleville churches at the invitation of Pastor Venable. Nearly \$1,000 was given to the college endowment. Now that the season of mission collections is over, Brother McComb is filling up all his time with engagements.

Thursday, May 1, 1913.

The Chinese Republic.

There is no event for a century probably that is of more significance than the organization of the new republic of China. There are many marvels in connection with it and the consequences of the move cannot now be measured. It does not take the eye of a full-fledged prophet to see the hand of God in this momentous event. Usually our attention is attracted by what makes the most noise, and the daily papers are not apt to see things that haven't a large splotch of blood on them. The things that are of most consequence fail to receive proportionate consideration because they are lacking in dramatic stage effects. The smaller vessels may have bigger whistles, than the "Olympic" but that does not mean that they carry more tonnage or more people. Incidents in China may not furnish as many pictures for the daily papers or Sunday magazines, but it is doubtful if anything has transpired for centuries that directly affects more souls or that is more expressive of the power of God's Kingdom in the earth. Not that a republic is necessarily the embodiment of the reign of the Messiah, but it is the expression of the worth of the individual, of every man, which is a characteristic work of the Gospel. This republic of China is the outgrowth of the great Gospel truths preached by the missionaries. The rebirth of the individual results in the rebirth of the nation and eventually a new race. The predominance of Christian influence is shown by the fact that they chose a Christian for the first president, the educational system is largely controlled by Christians, and recently the new president appealed to Christians the world over to pray earnestly for the blessing of God on the launching of the republic. Thus do four hundred million people turn their faces toward the light.

It does not mean, of course, that they are converted to the truth of the Gospel. Most of them have never heard the Gospel; but it does mean that their attitude toward the Kingdom of God has changed, that they are open-minded and will be more influenced by the preaching of Christ in the next nineteen hundred years than in the past nineteen hundred. One year is worth now what a century has been hitherto for work. Long-fellow's words are ten-fold more true now than when he wrote them:

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling
To be living is sublime."

In the working out of His plans there are times when a day is with the Lord as a thousand years. We have accustomed ourselves to the discipline of slow progress to the mustard seed conception of the Kingdom. We have now to learn that the Kingdom of Heaven can come suddenly. Events have ripened through the centuries, and now is the harvest time. It is impossible for things to stand still. What is going to be done must be done quickly. There was

Thursday, May 1, 1913.

THE BAPTIST RECORD.

never such a call for prayer and immediate action.

One hundred years ago the Lord put into the hands of American Baptists the Gospel standard to be displayed on the ramparts of the heathen world. It has been a century of glorious toil and gradual progress. The Judson centennial and the awakening of China bring us to the crown of the hill for which our fathers have fought. Our boards have made a new survey of the mission fields and resolved upon a large advance in the way of equipment. The appeal is made to men of vision and of might to begin an aggressive campaign of work and giving. We need to pray that men of large means may do great things worthy of the times in which we are come, and that men of one talent may not neglect it or hide it in a napkin. The republic of China is being welcomed as a new member in the family of nations. Let us get ready to welcome them and others that are now in the womb of darkness into the fellowship of the children of God.

THE DEAD TRAIN.

We stood upon the platform of a suburban station waiting for the car that was to take us cityward, when to our surprise a train not upon the schedule whirled by going in. Its makeup was so singular that one could but take note of it. Besides the engine and tender there were something like a dozen cars—baggage cars, express cars, mail cars and passenger coaches conglomerately mixed. It made quite an imposing appearance, but what seemed strange was there was literally "nothing in it."

Nobody was handling mail, nobody was sorting express, nobody was in the seats of the passenger coaches. "What train is that?" we asked in some wonderment of a neighbor on the platform whose cap showed him to be an employee of the road. "O, that is the dead train," was his prompt reply. The answer seemed as enigmatical as the phenomenon, and so we sought an explanation and learned that upon all the lines running westward from Chicago there is always a "dead train" running east. We were told that the outward flow of mail and goods and passengers always exceeds the return, and that in consequence there is arranged an eastbound train to gather up the surplus cars and bring them back to the city. The mail cars are there, but they carry no letters and no printed matter. There are express cars, but they neither receive nor distribute merchandise. And the passenger coaches are "as empty as a cuckoo's nest in March."

While we were meditating upon this bit of information, which was wholly new to us, the outgoing train passed, full of battle, life and wealth. We caught a glimpse of mail clerks busy at their cases, of expressmen, sorting over their piled-up goods, while in the coaches were hundreds of passengers.

There goes the prodigal son, one said to himself, but how he comes back we have just seen. How many a young man rushes upon life like one of these westward cars,

brimming with animal spirits, affluent with possessions, richer still in hope; only to come back a "dead train," empty and silent, the very embodiment of bankruptcy, isolation and despair.

It would be mournful enough if it were only the prodigals who return to us in this sorrowful plight. But oftentimes it is the student, the searcher after knowledge who, starting out with the joyful expectation of compassing "all knowledge," comes back with lights extinguished and hopes all fled. —The Interior.

RAILROAD FARE TO SOUTHERN BAPTIST CONVENTION, ST. LOUIS.

It may be of interest to those attending the Southern Baptist Convention at St. Louis to know that the fare will be one fare plus twenty-five cents to the Ohio river. From the river to St. Louis the fare is two cents a mile on account of the Illinois State law. This accounts for the seeming discrepancy in the calculation of the fare for the round trip.

Though the following table has appeared several times, it has been thought best to publish it again:

Round Trip Fares from Mississippi Points.

Aberdeen \$14.95, Amory \$14.55, Artesia \$15.65, Baldwin \$13.30, Bassfield \$20.75, Bay St. Louis \$23.35, Belzoni \$17.15, Biloxi \$22.85, Bolton \$18.55, Booneville \$12.95, Brandon \$18.70, Brookhaven \$20.35, Brooksville \$16.05, Calhoun City \$15.55, Canton \$18.05, Carriere \$22.55, Carrollton \$16.40, Clarksdale \$14.65, Clifton \$18.95, Columbia \$21.55, Columbus \$16.40, Corinth \$12.35, Durant \$17.00, Edwards \$18.95, Elizabeth \$16.45, Ellisville \$13.10, Enterprise \$18.65, Eupora \$16.10, Forest \$18.70, Gloster \$21.70, Greenville \$16.85, Greenwood \$16.40, Grenada \$15.05, Gulfport \$22.85, Harrison \$20.45, Hattiesburg \$20.75, Hazlehurst \$19.75, Hickory \$18.70, Holly Springs \$12.80, Houston \$15.00, Indianola \$16.45, Itta Bena \$16.45, Iuka \$13.00, Jackson \$18.70, Kosciusko \$17.00, Lauderdale \$17.65, Laurel \$19.85, Lumberton \$21.55, McComb \$21.05, Macon \$16.30, Mathiston \$16.10, Meadville \$20.95, Meridian \$18.20, Monticello \$20.75, Moorhead \$16.45, Natchez \$21.25, New Albany \$13.85, Newton \$18.70, Ocean Springs \$22.85, Okolona \$14.40, Oxford \$13.70, Pascagoula \$22.85, Pass Christian \$23.15, Pelahatchie \$18.70, Picayune \$22.70, Poplarville \$21.95, Port Gibson \$19.85, Prentiss \$20.75, Quitman \$18.95, Roxa \$20.95, Shubuta \$19.35, Silver Creek \$20.75, Starkville \$16.00, Sumrall \$20.75, Trotter's Point \$14.25, Tupelo \$13.85, Vicksburg \$18.95, Vossburg \$19.25, Warilla \$20.75, Water Valley \$13.60, Waynesboro \$19.75, West Point \$15.25, Winaona \$16.10, Yazoo City \$18.00.

Brother W. E. Farr went to the help of Pastor Edmonds at Liberty in the interest of Mississippi College endowment. The church and community rounded out \$1,000. You want to know how it was done? Send for Brother Farr!

MISSION SECTION

PROGRAM OF SUNDAY SCHOOL FIELD WORKERS' ASSOCIATION OF SOUTHERN BAPTIST CONVENTION.

Held at St. Louis, Mo., May 13-14, 1913.
Twelfth annual session.

Tuesday, May 13.

10:00 a. m.—Devotional—Rev. W. S. Wiley, Muskogee, Okla.

10:45 a. m.—The Annual Message from the Corresponding Secretary—Dr. J. M. Frost, Nashville, Tenn.

10:45 a. m.—The State Secretary in His Office. Five-minute papers or reports from State Secretaries.

12:00 p. m.—General Conference, conducted by Mr. L. Leavell, Oxford, Miss.

12:30 p. m.—Adjournment.

2:30 p. m.—Devotional—Rev. W. E. Foster, Dallas, Texas.

2:45 p. m.—The Principle of Publicity and Methods of Advertising the Work of the Field Men—Rev. Harvey Beauchamp, Dallas, Texas.

3:00 p. m.—General Discussion: Conducted by Mr. L. S. Leavell, Little Rock, Ark.

3:15 p. m.—The B. Y. P. U. Outlook—(1) West of the River: Mr. E. E. Lee, Dallas, Texas. (2) East of the River: Mr. Arthur Flake, Jackson, Miss.

7:45 p. m.—Devotional: Mr. J. E. Byrd, Mt. Olive, Miss.

8:00 p. m.—The Editorial Secretary and the Field Men: Dr. I. J. Van Ness, Nashville, Tenn.

8:30 p. m.—Conference on the Lesson Situation.

9:00 p. m.—The Stereopticon in Field Work: J. T. Watts, Richmond, Va.

9:15 p. m.—Demonstration. (Exhibition of some slides now in use.)

Wednesday, May 14.

9:30 a. m.—Devotional: Rev. Geo. Hyman, Jasper, Fla.

9:45 a. m.—Teacher Training to Date: Dr. P. E. Burroughs, Nashville, Tenn.

10:15 a. m.—The Organized Class Movement: Rev. J. D. Moore, Columbia, S. C.

10:30 a. m.—General Discussion.

11:00 a. m.—Question Box. (We give all questions sent to committee; let others be presented to meeting.)

1. Do we need a magazine for senior and adult classes apart from quarterlies now published by the board?

2. What shall we do with Blue Seal graduates?

3. Shall we continue to do text-book work in our annual training schools?

4. Shall we let holders of the diploma without seals belong to our alumni organization?

5. Is it necessary to have a manual in mission methods for Sunday School work?

6. What shall we do along the line of special work in the intermediate department?

12:00 m.—Election of Officers.

Announcements.

1. The Marquette Hotel has been select-

ed as headquarters for members of the Association. Arrangements have been made for holding all sessions of the Association in the hotel parlors.

2. The committee has arranged for as much general conference work as possible. It is earnestly desired that there shall be a free interchange of ideas and experiences.

3. The conference at noon Tuesday is for the topics in the "Question Box." These matters will be discussed again Wednesday, 11:00 a. m.

B. W. Spilman,
H. L. Strickland,
E. L. Middleton,
Committee.

NASHVILLE FOR 1914.

The Baptist churches of Nashville some months ago joined unanimously in an invitation to the Southern Baptist Convention to hold its session for 1914 in this city. The action has been frequently mentioned in the papers and has met with their general approval. Indeed, in my campaign of the State conventions last fall I talked the matter over with brethren in the several states and all of them agreed that it would be a good and wise thing for the convention to come to Nashville in 1914.

The reason for naming that specific date grows out of the fact that the Sunday School Board is erecting a new building which it hopes to present to the convention in that session. The building is well under way of construction and we are hoping to move into it sometime in the fall or early winter. It is a great structure and the denomination I am sure will be greatly delighted when we can have the privilege of presenting it to the convention.

It is not necessary to say anything concerning Nashville as a place suitable for the meeting of the convention. Our great auditorium is well known among the Baptists of the South as being probably the best place in which the convention has ever held its session. In the last twenty years the convention has met twice in Nashville, but at this time we have better hotel facilities than ever before, and we are sure that everything will be done to give the convention a great and royal welcome.

Some brethren from other cities have been very kind and considerate about this matter. Their hearts were greatly set on having the convention meet with them, but they are kindly withholding their claim in this particular case so as to meet the special situation which is offered for 1914. The Baptists of Nashville in general and the Sunday School Board in particular greatly appreciate this courtesy, and we are hoping that the convention will give a unanimous vote in favor of Nashville for 1914.

Nashville, Tenn., April 25, 1913.

J. M. Frost.

PLEASE WRITE ME.

If you hold diploma given by Sunday School Board in teacher training, and will go to the banquet in St. Louis, please write me a card telling me to put your name on the list. All teachers, officers and pastors who hold the "K. T." diploma are urged to attend. The program was published in The Baptist Record two weeks ago. We are anxious for Mississippi to make a good showing.

J. E. Byrd.

Mount Olive, Miss.

CONVENTION MISSION STUDY CLASS.

The Mission Study Class conducted by the educational secretary has become one of the fixed features of the Southern Baptist Convention. For several years he has been holding a class during the hour preceeding the opening of the convention each day. There are present always at these class sessions returned missionaries who add greatly to the interest of the occasion. A great many people have been inspired and taught how to do mission study class work in this class where the methods are illustrated. These classes have been attended by hundreds of people and we hope that the one at St. Louis will be the greatest of all. Anyone is welcome, whether he has studied the lesson or not.

The place of meeting this year is in the chapel of the Grand Avenue Presbyterian church, which is almost opposite the Third Baptist church, where the convention is to be held.

The time of meeting is one hour before the convention opens each day. The first meeting will be on Thursday morning, April 15th.

The text-book to be used is "Brazilian Sketches," written by the educational secretary. It will be well for those who are to be in the class to secure a copy of this book and read it before reaching St. Louis.

Come and be with us, and we will try our best to do you good.

T. B. Ray.

Within the past year or more possibly ten local church papers in Mississippi have sprung into being, edited by the pastors and intended to serve their own congregations and stimulate interest in the church's work. This shows the pastors' belief in the value of the press as an educative force, and is a tribute to the worth of the denominational paper. We should be glad for these and other pastors to use the columns of The Record to voice the truth that struggles in them for expression and use their power to aid in the enlargement of our great denominational enterprises.

A mild sensation was sprung at a banquet at Monroe, Iowa, in honor of Prof. Percy G. Holden, recently a candidate for governor of Iowa when he refused to sit in the banquet hall with former Senator William Lorimer, of Illinois. When it was announced Mr. Lorimer would attend, Prof. Holden retired to his room and could not be induced to attend the banquet. There were 200 guests at the banquet, which was tendered to Prof. Holden by Monroe county. We glory in Prof. Holden's spunk.

Mississippi Woman's College

HON. W. M. WHITTINGTON TO DELIVER BACCALAUREATE ADDRESS.

It gives me especial pleasure to announce that Hon. W. M. Whittington, of Greenwood, has accepted the invitation to deliver the baccalaureate address on May 27.

Last Tuesday was commencement day at Gillsburg Collegiate Institute and it was my privilege to make the commencement address. Four splendid young ladies finished the course under the tutelage of Prof. H. L. Simmons. The school is one of the oldest high schools in the State and is well kept up. Brother B. A. McCullough has just taken charge of the church there and things are moving off well. On this trip I had the pleasure of spending Monday night at McComb in the home of Pastor Theodore Whittington and Tuesday night at Magnolia with Judge J. H. Price.

Friday morning Prof. S. A. Wilkinson had requested me to be at the Bunker Hill school, eight miles from Bassfield, but owing to a slight accident received Thursday night, I was unable to be present.

Sunday morning found me with the Pinola church where a fine audience gave splendid attention to a talk on Christian education. Rev. T. J. Patton, of Cato, came over in the afternoon and preached. He is just beginning his pastorate, and started off in the right way by taking a mission offering. He learned the right way at Mississippi College.

Thursday morning Booth Lowrey came out to chapel exercises and gave us a most delightful program of selections from his own writings. All of us, and especially his old Blue Mountain friends, among us, enjoyed his visit to the utmost. Like every one of the Lowreys he is the finest of his kind. He lectured Thursday night at the auditorium for the benefit of the Philathea classes of the city.

J. L. Johnson, Jr.

BOOK REVIEWS

We shall be glad to review in this column any book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price together with the requisite postage.

Suggestions for the Spiritual Life is the modest title of a book of 331 pages, by Prof. Geo. Lansing Raymond, Funk & Wagnalls, publishers; price, \$1.40 net. One would judge that it was from the pen of a professor rather than an elder or bishop, which has perhaps its advantages as well as disadvantages, appealing to one class of people while not exactly satisfying another. It presents some fresh aspects of Bible truth while failing to sound the deeper notes of the Gospel. The fundamentals of the faith are diluted to a suggestion rather than making an appeal or speaking with authority. The author does well in realizing the spiritual life and putting on it proper emphasis. In this it will be helpful, but he takes all the color out of the blood in his explanation.

nation of the atonement, which accounts for the absence of a life communicating touch in his message.

True Wealth; or What Is He Worth is a small volume of 160 pages, 50 cents postpaid, by J. Sherman Wallace, M. A.; Griffith & Rowland Press. This book will help in forming a right estimate of values. The author has a happy faculty of putting truth into striking maxims. For example, "Christ came to earth not so much to tell men how to get to heaven as to teach them how to bring heaven to earth." Again, "If there were no future, Christ provides the only life that is worth while here."

Again, "Better far to be able to appreciate what we cannot have, than to have what we cannot appreciate." He is also fortunate in being able to draw apt illustrations from others and to fit in a fragment of poetry to good advantage, and the selections are excellent. The treatment is hardly of uniform quality throughout.

Mississippi Baptist Hospital

HOSPITAL NOTES.

Rev. N. B. Wallace is pastor of seven churches, with Sturgis as a center. Brother J. E. Byrd and the hospital secretary visited six of these between Friday and Sunday night of the third Sunday. The people came and heard us gladly. Brother Byrd did a good work and many responded to the appeals for the hospital.

Last Sunday morning it was the writer's privilege to preach the commencement sermon for the Osyka graded school. That night the hospital was presented, and \$250 was added to their previous gifts.

Pleasant responses continue to come from the Sunday Schools and W. M. U's. Some schools are arranging to give the contribution of one Sunday each month. That is an excellent plan. We hope next week to give a complete list of the Sunday Schools that have subscribed.

Patients continue to come to the hospital from different sections of the State and go away declaring they have been kindly and skillfully treated.

Bryan Simmons.

A LITTLE MOURNER NEVER FOGOTTEN.

Jno. T. Oakley in The Baptist and Reflector.

On a bright May morning, when I was a lad of thirteen, father sent me to have some work done in a shop some two miles from home. My path led through fields and woods. In passing through a skirt of timber with thick underbrush my ears were saluted by the singing of two beautiful little birds in the branches above me. Boylike, I threw a rock and killed one of them. I ran like a hero and picked it up and looked at its beautiful colors and soft, downy feathers.

threw it down and went on my way. Late in the day, on my return, I was attracted by the pining cry of a little weeper at the place where I killed the little bird in the early morning. Its tender cry called me to a halt. I looked up and it was the mate of the little bird which lay dead at my feet. It flitted with drooping wings here and there, calling and calling for its companion, from which came no response. As I looked and listened my boyish heart grew sad and I bowed my head and said, "I wish I hadn't done it." I went on home leaving the little weeper calling in vain, for the innocent sleeper on the ground answered not.

Fifty years have come and gone and still I can hear the cry of the little mourner weeping for its lost companion. Its cry has lingered with me all these years. That my boyish conduct brought sorrow and separation between two innocent companions singing sweetly together in the light of a beautiful May morning made me sad then, and I have never been able to hush the incident away from the memories of childhood. How often in my own life I have felt the sorrow of the little weeper in the woods. Soon after the incident, on a trundle bed in an old log house, a dear brother lay dying. The next day when I returned from the burying ground everywhere I went I heard afresh the sad and tender cry of my little bird in the woods. The first funeral I ever conducted, when a boy preacher was that of a husband. When I saw his companion bow down and kiss his cold brow and say good-bye, I heard again the pining notes of sorrow in the woods. When long years had passed by, and dear mother went away never to return, and I saw dear father with bowed and aching heart, I thought of the little mourner weeping for its departed companion. And still later when my own precious child left us and her voice was no longer heard, I remembered the innocent sleeper on the ground and the tender cadences of its heart-broken companion.

Tonight as I write these lines there comes to me over the distance of fifty years the voice of the little weeper in the woods. As I listen there come to me from everywhere weeping and sorrow over sad partings. But as I listen I hear a new song—a song so sweet. It is sung by an innumerable company beyond the river, composed of these who went sorrowing here below. The separation of the little birds was eternal—the little weeper mourned without hope of meeting and singing again the song of love on a May morning in God's first temple. Life is made up of partings and sorrows, but, thank heaven, our loved ones are gone where the sun never sets and the leaves never fade. Some sweet day when the last farewells are spoken and we walk beside life's fair river the story of weeping will be turned to songs of victory.

Hartsville, Tenn.

Our sympathy goes out to Brother J. P. Hickman and family in the loss of his son who was run over by a locomotive at Fort Worth. The body was brought home to Durant for interment.

TIDINGS OF THE KINGDOM

Rev. J. E. Buckley: I have made good mission collections in my churches—much better than last year.

Rev. W. R. Cooper, Itta Bena: Dr. R. A. Venable with us in a meeting here and is preaching great sermons to large crowds at each service, notwithstanding the rain.

Brother Truman Gray, of Waynesboro, has been appointed postmaster. If all the appointments of the new administration are as good as this, the country is to be congratulated.

Following the example of many other wise pastors, Pastor King, of the Second church, Jackson, publishes a Weekly Bulletin. The first and second issues show thought and good work.

Missionary J. G. Chastain: I am spending this week visiting the churches of Lompasas Association in western Texas. It is a disappointment to me not to be able to attend the Southern Baptist Convention in St. Louis.

Evangelist A. A. Walker, of Birmingham, becomes pastor of the Water Valley church on the first Sunday in May. Brother Walker is a man of well-known ability as a soul-winner, and will, of course, make good in his new field as pastor.

The B. Y. P. U. of the First church, Jackson, suffers a loss in the departure of Miss Josephine Wright for New Orleans. Miss Wright has served with efficiency her church as a leader in the Union and as a teacher in the Sunday School. Her co-workers dismiss her with regret and prayers to God that she may be as useful in her new home as she has been in Jackson.

The church at Philadelphia speaks most highly of the services of the retiring pastor, Brother W. W. Steen, who has been with them for more than two years. They testify that he was one of the most consistent, faithful and persevering workers ever known by them; special mention being made of the help in teachers' meetings as well as regular services of the church.

Dr. L. J. Barton, West Point: We received five members today by letter and one by baptism. This makes six received recently for baptism, and seven by letter. There were 256 present in the Sunday School and twenty-one in the mission school, making 277 in all. Our work here has never been so prosperous and responsive before since my connection with the church began.

Pastor L. Low: We have just closed a gracious meeting at Ellisville. It was a real revival in the church with nine accessions—eight for baptism and one by letter. Brother H. C. Roberts, of Brandon, did the preaching, and we regard him as one of our best protracted meeting preachers. He simply preaches the Gospel and then depends upon the Holy Spirit to use His sword. The prayers of our people will follow him in his work.

Pastor C. C. Pugh, Hazlehurst: Our meeting closed last Sunday night, having continued two full weeks. The weather was all that could be asked—only one service interfered with by rain. The congregations and interest were good from the beginning to the end. The church did all the preaching through the pastor, and we feel that the work done will bear fruit for a long time to come. Eleven were added to the church—ten of whom were baptized.

The Water Valley Baptist church has adopted through its deacons resolutions highly complimentary to the former pastor, Rev. N. R. Stone, who goes to Newton to assume the duties of co-president with Prof. Bush of Clark Memorial College. The deacons commend him "for his fearless and courageous stand in behalf of righteousness and for the moral uplift of the church; for his untiring work along all lines and especially for his work in raising the debt from the church building."

Brother B. P. Gooch, Water Valley: Rev. A. A. Walker, of Birmingham, Ala., will begin his duties as pastor at Water Valley the first Sunday in May. Rev. N. R. Stone preached his last sermon as pastor of Water Valley last Sunday evening to a large congregation. He left for Newton Monday morning. He leaves with a "God bless you" from his congregation. At the close of the morning service, resolutions were drawn up by the deacons commending him for his good work at this place.

Rev. W. H. Morgan, Brookhaven: Brother W. W. Henry and Brother Roy Boardman have been appointed "official handshakers" for the Sunday School, and these gentle giants may be found on Sunday morning at the church ready with a warm smile and hearty handshake to greet all who come, and especially to make welcome and at home the strangers who are with us for the day, and other new pupils. These young men are merely leaders in what every member of our Sunday School should be, in a readiness to welcome and make at home among us all who come to our church or Sunday School for study or worship.

Rev. W. E. Farr, Columbia: Five years ago I was in a meeting at Gillsburg. At the close we baptized 42. It was quite a pleasure to preach the commencement sermon for Gillsburg Collegiate Institute the third Sunday in April. The entire graduating class was baptized during the above meeting. Brother B. A. McCullough is pastor at Gillsburg and is doing a fine work. At Liberty on Wednesday night, April 16th, a good crowd was present at the Baptist church. We talked about Mississippi College endowment, and the collection has gone above \$1,000, counting the pastor's offering. Brother N. A. Edmonds is pastor and doing a splendid work.

Pastor W. D. Mathis, Pascagoula: It affords me great pleasure to announce that Rev. M. L. Scarborough, of Tuscola, Ill., a former student in Mississippi College, and one of my much beloved college mates, is expecting to visit his home-folks at Nola, Miss., sometime this summer, and wishes while in this State to assist in revival services in some of our churches. While pastor in Tennessee it was a pleasure to me to have him assist in several of our meetings, and I found him to be, indeed, a pastor's helper, and not a hinderer. He is a sound, safe man to conduct a meeting, and above all, he is a Spirit-filled servant of God. Not only could pastors secure his services for meetings, but I believe that he could be induced to leave "Yankee-dom" for a good place in the "Sunny South." I gladly recommend Brother Scarborough to any pastorless church or to any pastor who wishes aid in his meetings during the summer. Our work here at Ocean Springs is moving along very quietly, but we trust that something is being accomplished for the name and glory of our God. Congregations are good at all services. "Our heart's desire and prayer to God is" that He may enable us to advance His Kingdom. Brethren, pray for us.

Miss Ella Priester, Meridian: The Baraca class of the South Side Baptist Sunday School of Meridian, gave a most interesting and inspiring entertainment at their church the evening of the twenty-fifth of April. The program consisted principally of music and singing, there being an orchestra which gave several selections, and a quartet from Clarke Memorial College. Another enjoyment of the evening was singing by some young ladies, one of whom sang a solo, then together they sang a duet. An address was made by C. C. Dunn, superintendent of the Sunday School. His speech was especially to the men of the audience, the theme being "True Manhood." The most beautiful and elevating part of Mr. Dunn's speech was that men must have Christ in their lives in order to properly develop their talents and to rise to the truest and noblest manhood. We are proud of the Baracas of South Side church. The writer was only a visitor from another part of the city, but others than those in their section are proud of that class of men, because they stand for true manhood. Mr. Smith, the Baraca teacher, is a most earnest teacher and worker. We could not close without telling you about Brother Murphy, who is one of the most faithful pastors in our city. The secret of his great usefulness is that he loses himself in Christ.

This is kingdom tidings by way of Washington: Comment upon the substitution of unfermented grape juice for the wine usually served on such occasions, at a dinner given to diplomats Monday night by Secretary and Mrs. Bryan, in honor of Ambassador Bryce, caused the secretary to issue a statement today explaining the incident. In it Mr. Bryan made public for the first time the fact that the question of how the "teetotaler" customs of his house would be received in official society was discussed with President Wilson before he accepted his portfolio. The statement follows: "We do not intend to magnify, by mentioning it, the importance of the non-use of wine at the dinner given to Ambassador Bryce Monday night, but as the papers have made some inaccurate references to the matter, the facts might as well be known. This was the first dinner which we have given to members of the diplomatic corps, and, therefore, the first time when we came into conflict with the social custom of serving wine at dinner. The seven other ambassadors then in the city, and their ladies, were invited to meet Ambassador and Mrs. Bryce, and as all of the gentlemen guests present were from foreign countries, I thought it proper to explain to them the reason for our failure to conform to what seems to have been customary in this matter. Believing that the issue should be met frankly in the beginning, I told them, when we sat down to the table, that Mrs. Bryce and I had been teetotalers from our youth, as had been our parents before us, and had never served liquor at our table; that when the president was kind enough to tender me the portfolio of State, I asked him whether our failure to serve wine would be any embarrassment to the administration, and that he generously left the matter to our discretion. I suggested that I thought it unfair to assume that those coming to us from abroad would judge us harshly or be unwilling to tolerate the maintenance of a traditional custom, and expressed the hope that our friendship would be made so apparent to them and our hospitality so cordial that they would overlook this weakness in us, if they regarded it as a weakness. My remarks were applauded by the company, and we never spent a more enjoyable evening. That is all there is to the matter, and we can consider the incident closed and the custom established, so far as we are concerned."

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THE EVANGELISTIC CAMPAIGN OF THE HOME BOARD IN TAMPA.

The campaign of the Home Board made a profound impression upon the people of Tampa. It is the best scheme yet devised for making a deep religious impression, together with a denominational propaganda, upon a busy, materialistic, growing city. Tampa is a city of some 55,000 inhabitants, nearly half of whom speak foreign languages, with eight white Baptist churches, as many colored churches, and seven mission stations manned by the Home Board, and the local churches. The entire membership of these white churches at the beginning of the campaign was about 1,750.

Dr. Weston Bruner, general evangelist, brought with him a splendid corps of workers, consisting of eight evangelists, viz: Wright, Holcomb, King, Scott, Fisher, DeGarmo, Cova and Bailey (col.), and five singers, viz: Reynolds, Woloslagel, Blankenship, Babbitt and Coffin. Dr. Bruner preached at the First Baptist church at night and presided at each morning service, when the other brethren preached by rotation. A feature of the morning hour was reports from the various evening services.

Dr. Raleigh Wright was in charge of the personal workers' hour and lectured each morning to the white and each afternoon to the colored people. An episode occurred in connection with this class, newspaper reports of which outside of the city are calculated to do Dr. Wright gross injustice. Suffice it to say that Dr. Wright left the city on genuine good terms with us all and not a moment earlier than he was booked from the beginning of the campaign to leave. The idea of a reporter trying to warn the public against Dr. Wright as a dangerous man is resented by every Baptist in Tampa.

The tabulated results of the campaign are 500 additions to the churches, of which 162 were to the colored churches. Possibly one-third of those making profession in the colored churches did not become members.

This is a city of factories, but those working in them are chiefly foreigners, hence it was not possible for the evangelist to preach in the factories. However, the services on the streets were numerous and well attended. They served well to advertise the meetings and besides bore fruit in professions of faith.

This department of the Home Board is doing a great work and should be enlarged. No better qualified man for his work lives among us than Dr. Bruner. Their work in Florida has greatly strengthened our denomination and increased our membership. I feel that our churches, however, should not allow their offerings to this work, in cases where they employ the services of these evangelists to take the place, or even curtail their regular offerings for the Home Board. Many of our weaker churches are not able to reimburse the board for its entire expenses in assisting them in a revival and it is not expected that they shall, but there is usually no reason why a church should not pay as much for the services of these men as it pays other evangelists, and

besides keep up its contributions to the boards. Claude W. Duke, Tampa, Florida.

Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

Pastor I. H. Auling, Oskayka: The Sunday School numbered 175; 26 in Bible class, ranging from 25 to 75 years of age. There were about as many mothers in Israel in their class. The school had just raised \$25 for missions. The superintendent, D. E. Newman, is bringing things to pass. Congregations were large at both morning and evening services. Our collections for missions reached \$100 with the hope of going higher. Two veterans in the household of faith are apparently waiting at the river's brink: Judge Tate and E. W. Custer. They are ready for their promotion.

Rev. W. I. Allen, West: I am delighted with my new home. The good people at Unity have received me so nicely. We are also making good headway with the work here. We are planning to overhaul and repair the church and feel sure that it will be done soon for the people are anxious and responsive.

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THE BAPTIST RECORD
JACKSON, MISS.

Mother's Day

SECOND SUNDAY IN MAY

Mother's Day Program

(Official)
Prepared by Miss JARVIS, the founder of the day. Send 5 cents for sample.

Announcement Poster
Size, 14x14 inches. With space for printing. 15 cents each; postpaid, 17 cents.

Mother's Day Invitation Post-Card

With an exquisite reproduction of a white carnation. These may be used in inviting the members of the school to your Mother's Day exercises. No. A, without printed invitation; No. B, with printed invitation. Price of either No. A or No. B, 75 cents per hundred; or \$3.50 for five hundred, postpaid.

Mother Cards
Size, 3x6 1/2 inches. Illustrated with suitable verses as well as picture. \$1.25 per hundred.

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Mother's Day Button
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The worst cases, no matter how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

The Baptist Record, Jackson, Miss.

Woman's Missionary Union

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Copies of the State should be sent quarterly reports to Miss Margaret Lacky, but money should be sent to A. V. Rowe, Jackson.

"I shall be my witnesses unto the uttermost parts of the earth."—1:8.

NOTICE.

Society will please send the amount for the "Literature Fund" (ten cents per member per annum) to the Corresponding Secretary, Mrs. Rhoda Enoch, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

The W. M. U. of Friendship church of K. N. S. Association, has sent a request to the Mississippi Baptist Hospital. These sisters have the management of the hospital. Let other societies do likewise. Also sheets and table linen and napkins are always in demand.

Swamp and Fever Cure takes the place of calomel. All druggists.

THE SPIRIT OF THE HOME.

There is an language has no word corresponding to our word "home," only "casa," which means house. Their homes and many of their views are vastly different from ours, but a happy, courtesy and love, as with us, form also the basis of Italian home life. I know no better example of this fine Italian trait of character than the family with which we boarded during our first year in Italy. They were all from the far down to the youngest child, every soul of true courtesy and sympathy, despite the fact that we could speak a sentence in correct Italian and illness among our children caused much inconvenience to the hostess, signora, who, through it all, was as kind as a mother to us. Mrs. R. P. Stuart, Rome, Italy.

A STRANGE CONVERSATION.

Two heads—a man and a woman—seated in a terrace overlooking Naples presented a curious contrast. One was dressed in the ordinary uniform of an ordinary business woman, a simple dress and walking skirt, a costume never seen on an Italian woman. The other showed the tattered and wore the long-skirted, many buttoned, black robe of a priestess of the church of Rome. They were talking of the miseries of the working people in Southern Italy.

"What do these people eat?" "Not meat, I see that meat is nearly as dear in the United States, while here it is sixteen cents per pound. The coffee is forty cents,

milk five cents a pint, eggs the same as at home, potatoes much dearer than in America, and no fruit at all in the winter except oranges. In fact, silk, kid gloves, dried figs, and labor are the only cheap articles I have seen in Italy. So, please tell me, how do laboring people live?"

"Signora," replied the priest, "I suppose I know hundreds of people who never know the taste of meat; macaroni they may eat three or four times a year; but generally coarse bread, some green stuff, which is mercifully cheap, cooked over a handful of coals, a little salt added—for salt is dear even though the ocean almost surrounds us—some olive oil poured over it and with the light, sour wine one must make a meal and work on. In the city it is more difficult, for rent is high and one must dress better. The motor-man and conductor on that trolley below there get forty cents a day and must look neat and clean. A clerk in the mayor's office gets twenty cents a day for recording marriages; he has six children and it is his wife who does your laundry that you say is done so beautifully."

The American sighed, "Truly it is a land of beauty and the heart of the world's history, but a country where wages are low and living is high! How much is paid the priests?"

"The priests receive fourteen dollars per month; how do you think one can dress, pay rent and eat on that?"

"May I ask how you came to be a priest, my friend? You served your time in the army and then studied law I understand."

"Yes, it was in my last year in the university that my mother was taken ill and the doctors thought she would die. I loved my mother, and she extracted a promise from me that I would become a priest. I was only twenty-two and engaged to be married, but my mother did not like the young lady, though she was rich and pretty. I finished the law course, then went into college again to study for the priesthood. Twelve years I have worn this hateful dress." Jumping up he shook out his folds, then gazing into space he added musingly, "She has never married, either."

Are there many like you dissatisfied among the priests

of me? I am aware of a widespread suspicion and dislike among the laity toward the priests, but the thought that there is unrest among the priests is new to me."

"Ah! signora, who can tell how many? I myself know many who would gladly leave the church if they only knew how to live. We are victims of a monstrous, man-made system, both people and the priests. You Protestants of America have wonderful opportunities."

"Would you yourself be willing to leave home and friends and come to the United States to preach the simple Gospel?"

"Yes, I would go, and there are others who would gladly do it, if assured of support by you Protestants. It is impossible here, but in your free, noble land lies the field."

The sun was beginning to sink into cloudy smoke over Vesuvius; the evening breeze was a little chilly, and the two friends slowly descended the steep path home. On the face of one was a look of heroic resolutions, as if he dared great things. The other was wondering how to let the Christian people at home know of this great open door, how to arouse them to a sense of responsibility toward the thousands of Italians in our country. Would God indeed hold us accountable according as we should answer the appeal coming to us from both people and priests of Rome-ridden Italia? May God help us to love our neighbors—help us to be zealous for the spread of the pure Gospel!—Selected.

T. B. Doxey, Merchant Tailor and Steam Cleaning and Dye Works, earnestly solicits your business. 228 West Capitol St., Jackson, Miss.

D. R. LUMPKIN.

Mars Hill church mourns the loss of their senior deacon, Brother D. R. Lumpkin, who departed this life March 10, 1913.

Brother Lumpkin was born October 14, 1828, married Mrs. Terry in early life and to them was born three noble daughters. He also had two step-children, who, too, shared his parental affections. Brother Lumpkin was a faithful member of Mars Hill church, helping with his presence, prayers and means.

God blessed him with a full share of this world's goods and he used it to glorify God and to bless his

Celebrate Mother's Day, Sun., May 11

"Since mother has gone Home
The daily tasks 'twas her's to do
Which seemed 'so light,' we thought 'so few,'
Which 'need not have been done at all.'
They seemed indeed so very small,
Have grown Herculean on our hands;
What strength to meet her life's demands,
We never knew till she went Home."

The above is one stanza from the beautiful little poem by Miss Margaret McKee Lackey called "Since Mother Has Gone Home." If you are one who honors the very name of "Mother" you will want to read and keep the charmingly illustrated booklet. Sent postpaid on receipt of thirty cents in stamps by The Baptist Record, Jackson, Miss.

ICE CREAM

1 Cent a Dish
JELL-O
ICE CREAM POWDER

Dissolve a package of Jell-O Ice Cream Powder (cost 10 cents) in a quart of milk (cost, say 8 cents) and freeze it, and you have about two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Each 10c. a package at any grocer's. Send for our beautiful Recipe Book.

THE GENESEE PURE FOOD CO., Le Roy, N. Y.

fellow men; numbers of men have homes by his help.

He was a kind-hearted and affectionate friend, father and husband. The Lord bless and comfort his weeping children, grandchildren and loved ones, and may he use this good man's life in strengthening their faith and in the conversion of many souls is the prayer of his pastor.

Jas. A. Chapman.

DAISY FLY KILLER

placed anywhere, attracts and kills all flies. Neat, clean, unscented, convenient. Lasts all season. Made of metal, can't spill or tip over. Will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 sent by express paid for \$1.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN. WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup." 'Tis the only kind. Twenty-five cents a bottle. AN OLD AND WELL TRULY REMEDY.

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W. F. YOUNG, P. D. F.,
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for descriptive booklet and if you want liberal trial bottle, send 10c. \$1.00 for 4 oz., \$2.00 for 12 oz. bottle.

Sold by leading druggists, or delivered by the manufacturer, all charges paid and safe delivery guaranteed on receipt of price.

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DANGER IN TONIC SUMMER DRINKS.

In addition to the drinks containing dangerous chemical flavoring and coloring substances, there are other "temperance" drinks equally dangerous, especially for the children and young persons who indulge in them so freely. Many of the rather misnamed "tonic" drinks that are so widely advertised have been shown by the United States government analyses to contain considerable proportions of caffeine. It is easy to understand that after taking these caffeine-containing cold drinks the feeling of fatigue may drop from one. Caffeine is not, however, a desirable stimulant to serve indiscriminately to growing children or young adults, especially those city dwellers whose nervous systems certainly need no artificial stimulation. Besides, caffeine seems to have a definite tendency to the formation of a habit. Not a little of the restlessness of children during the summer is to be attributed to the taking of caffeine in considerable quantities in the form of these soda-fountain drinks. The parents sometimes discover that a distinct craving for the particular drink has been created and that the child pleads for money to satisfy that craving. After reading the advertisements of the marvelous tonic and stimulating virtues of these preparations, the parents feel sure that there cannot be any harm in such well-recommended beverages, especially since they are sold in a favorite drug-store. Unfortunately, says The Journal of the American Medical Association, this confidence is not justified; it is necessary to draw a sharp line between bottled tonics or drinks containing caffeine and the relatively harmless carbonated soda-water of the soda fountain, when served plain or with wholesome flavoring matter.

FREE DRINKING CUPS.

Arrangements have been made by the Southern Railway to furnish sanitary individual drinking cups to passengers on trains and a large supply of cups of the collapsible paper type has been ordered. As soon as the cups have been received each conductor will be furnished with a supply and any passenger desiring a cup will receive one free of charge on application to the conductor. Notices to this effect will be posted in each coach.

Furnishing drinking cups to passengers on the large number of trains operated by the Southern Railway will involve a substantial expenditure which is being undertaken to provide for the convenience of patrons of the railway. All common drinking cups have been removed from trains in compliance with United States government regulations and the statutes and ordinances of many states and municipalities.

Hereafter passengers on Southern Railway trains will be put to no inconvenience or expense in regard to drinking water and at the same time will not be subject to any possible infection through the use of the common drinking cup.

Who Knows? Go To Your Doctor

Ingredients of Ayer's Hair Vigor: Sulphur, Glycerine, Quinine, Sodium Chloride, Cassia, Sage, Alcohol, Water, Perfume.

Anything injurious here? Ask your doctor.

Anything of merit here? Ask your doctor.

Will it stop falling hair? Ask your doctor.

Will it destroy dandruff? Ask your doctor.

Will it color the hair? Ask your doctor.

J. C. Ayer Company, Lowell, Mass.

ONE FARE PLUS 25 CENTS

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Nine Miles from State Capital.

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CLINTON, Hinds County, MISSISSIPPI

THE BAPTIST CHURCH A TOTAL LOSS BY CYCLONE.

Rienzi (Miss.), was visited by a very destructive cyclone. The Baptist church was completely destroyed—only one table and one chair saved. Many homes and business houses are a total loss, while many others are badly damaged. It seems that the Baptist church suffered greater loss than any other denomination.

Early in the days of the Civil war our church was torn away by the Federal troops then encamped here. In 1865 the church was built again, only to be completely demolished by the cyclone that visited our town, only leaving destruction, fears and heartache behind. Fifteen years ago we again dedicated our church, only to have it carried to the fore winds.

Dear reader, will you aid us once again to rebuild our church? We already feel the great loss of our church, and must rebuild. Rienzi is growing and we cannot let our denomination fall through, as we have a bright prospect for the future.

We are anxious to begin, and so ask that all remittances be sent to J. A. Morris, treasurer, Rienzi, Miss. So, once more, we ask for your money, your prayers and your help.

Thanking you in advance, we are,
H. E. Reobke,
C. B. Curlee,
Committee.

FIRST COMPLAINT AGAINST THE BAPTIST RECORD PIANO CLUB.

Although the Club has now been in operation for more than a year and its management has received hundreds of appreciative letters from "dedicated" Club members, only one complaint has so far been received. This comes from a lady who complains that the catalogue which we mailed her failed to reach her properly and that in the meantime her husband purchased "the Style G piano" and paid nearly two hundred dollars more than the Club asks for it. On investigation we find that the lady is correct. The piano which she received is identical of the same make and style, and her husband lost one hundred and eighty dollars on account of the failure of the catalogue to reach them properly.

On that particular style and make of piano the Club only claims to save its members one hundred and two dollars, but, according to the figures given by this lady, it would have saved her husband exactly one hundred and eighty-two dollars for the piano dealer in the case charged more than is customary.

Some people who do not know the "in and out" of the piano business have possibly imagined that the claims of the Club are exaggerated, but the fact is that they are just the opposite. They have been stated with extreme conservatism.

If your home needs a piano it will pay you handsomely to look into the Club's offers. You can obtain catalogue with full particulars by addressing the managers, Ludden & Bates, Baptist Record Piano Club, Atlanta, Ga.

The first section of the will and testament of the late J. P. Morgan is a beautiful tribute to the Christian religion and a fine legacy to leave his children. It surely will make an impression upon Godless men. It honors Christ.

Better and safer than calomel—Swamp-kill and Fever Cure. Instant relief. At druggists.

THE SOPHISTICATION OF "SOFT" DRINKS.

The near advent of the warm season with its attendant thirst, coupled with the great American habit of consuming large quantities of soda-water and other "soft" drinks, have prompted the New York City and Montana boards of health in recent bulletins to deal with this subject. The Montana bulletin contains an article giving a long list of bottled, carbonated beverages which were found either adulterated or misbranded when examined in the state laboratory. Most of them contain saccharin, samples of "ginger ale" contained capicum, but no ginger, and the fruit beverages all contained artificial flavors and colors which were not declared on the label. It is also stated that since saccharin does not aid foaming as does sugar, the manufacturers are in the habit of using extract of soap bark, which produces a good foam. Not only is this substance deceptive, but also the soap-bark contains a toxic principle, sapotoxin, which is markedly poisonous. The bulletin of the New York City department of health sets forth a regulation prohibiting the use of soap-bark in beverages and in fillings used by bakers. Violations of this regulation will be criminally prosecuted. The Journal of the American Medical Association thinks that the prevailing habit of consuming large quantities of bottled, carbonated beverages in hot weather is undoubtedly productive of much harm. The knowledge that poisonous chemicals are among the ingredients should discourage their use. Probably neither the conscience of the manufacturers nor statutory or health board regulations will entirely prevent the sophistication of these "soft" drinks.

DREAD OF AN OPERATION.

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says: "I suffered female misery of every description. Two doctors attended me and advised an operation. I lost weight until I weighed only 90 pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time I gained 25 pounds and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

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The warranted remedy, contains no alcohol or harmful ingredients. Liquid 25c and 50c, Chocolate Coated Tablets 25c at dealers or direct. Address "Johnson's Tonic," Savannah, Ga.



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Corinth	\$12.35	Tupelo	\$13.85

Tickets on sale, May 9th to 14th.
Final limit to reach starting point May 27th.
Further information by applying to local agent or

G. E. ALLEN, Traveling Passenger Agent Jackson, Tenn.	G. A. GRIFFIN, Traveling Passenger Agent Meridian, Miss. H. E. JONES, JR., General Agent Mobile, Ala.
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and Address

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A paper of Seasonable Seed with each inquiry for our new catalogue. It is full of instructions for rearing chicks, squabs, ducks, as well as notes on cultivation.

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Plant the best that grow. Get all the Catalogues you want, but don't fail to get Willet's for 1913. It's a beauty. Rock bottom prices on all farm and garden seed, fresh and true to name. Send postal today. **WILLET SEED COMPANY, AUGUSTA, GA.**

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D. D.

May 11.
JOSEPH MADE RULER OF EGYPT.
Gen. 41:1-45.

Golden Text: "God giveth grace to the humble."—1 Peter 5:5.

Joseph ruler of Egypt! Why "Joseph was a petted, spoiled, conceited, tale-bearing, selfish upstart," so some smart expositors tell us. Marvelous, indeed, that that kind of seventeen-year-old boy could resist Potiphar's wife become head of Potiphar's affairs, take the place of superintendent of the jail although a prisoner himself, and finally become secretary of state. The idea of a pampered, conceited youth winning the battle of personal purity as Joseph won it, and coming to the leadership of the government is an absurdity that even aspiring and irreverent Sunday School commentators ought to be able to see. Here is his exaltation we see the glorious efflorescence of his former life of purity, unselfishness and godly self-control. Never was there a better illustration of the Master's words, "Them that serve me will my Father honor." We cannot all be great like Joseph. Providence has not chosen us to the same great position. But we are all subject to the same moral requirements and amenable to the same law of promotion. Those who serve God with the whole heart and all their powers in darkest obscurity will be called out into the light to do greater things in the kingdom. The young preacher who is sweating blood in some desperately hard and unpromising field may tighten his belt and take a new grip on his work. If he is studying, praying and living with all his power for God it does not matter how many butlers in more favored position forget him and snub him. His Master will not lose sight of him because he is in an obscure place. Let it be written in letters that live and blaze that character and effort are the things which count in the Kingdom of God. Nobody needs to remember that more than we preachers. There is a vast amount of poor preaching done because of "an inseparable aversion to all kinds of profitable labor."

The Interpretation.

1. The magicians could not explain the dreams. The magicians were a priestly class who had charge of matters of religion and science. The religion was made up largely of magic and superstition.

2. Joseph did interpret the dreams, but, like Daniel, he told Pharaoh that God is the revealer of secrets. He gave all glory to God.

3. The meaning was seven years of plenty followed by seven of famine, and the warning was "Get ready for it." That is the admonition to all today. This is the day of opportunity for Christian culture, and the time will soon pass. You have good eyesight and tenacious memory now to read good books and can understand the Word of God. Who knows what the future will bring? The youth and maiden may seek and gain an education now but not after the flight of years. Sinners can repent now under the dispensation of grace, but not when the day of "his wrath is come." The Bible pages are written all over with "Get ready! Get ready!! Get ready!!!"

The Supreme Thing.

But we shall miss the point if we see not the grace of God working in all this. Right may be on the scaffold and wrong may be on the throne, but ever in the shadow standeth God keeping watch over his own. His eye has penetrated the future and seen the famine, the suffering, and death that would follow. So He is graciously providing for the helpless and starving. How He sees for us, plans for us, and works for us, to deliver us from every evil thing!

Joseph passes through the fires of sufferings, God's greatest school, to prepare him for his great work for humanity. (It is said that our Lord was made perfect through suffering.) God greatly rewards and honors His

faithfulness by giving Him position and power, and especially by enabling Him to succeed and receive His wicked brothers and meet again his father. The grace of God is magnified before Pharaoh and his people and all the world is still hearing the story of his gracious providence through the history of Joseph.

Pharaoh has his dreams of the line and the heads of grain. Joseph is sought to interpret the dreams, and Egypt and Israel are both saved through the instrumentality of this dream.

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Whittemore's Shoe Polishes



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The Baptist Record
Jackson, Miss.

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CENTENARY OF THE "TOP HAT."

It is proposed to celebrate the centenary of the high hat, although this badge of male affluence, if not of respectability, seems to have existed before 1812. Made of beaver skin, plush or silk, high-crowned hats certainly existed before that year; but they rather approximated truncated cones than the cylindroid shape which has since obtained—as witnesses the baggy, yellow "grandfather's hat" with the flaring bell crown of the "Tippecanoe and Tyler" perched on the lofty stovepipe which Lincoln wore, and the tile of today, which no Presidential inauguration and no household can be without. For a century at least the high hat has been civilization's symbol of somber splendor; it has been the appendage of man's highest estates, in whatever sphere of existence. In London no gentleman of the stock exchange will venture across the street, however hot the August day, not to be beheaded. In Darkest Africa the jungle potentate will evidence his savoir vivre by receiving the explorer clad in a "stovepipe," though lacking every other adornment save a smile of greeting, and possibly also a loincloth. By the high hat alone may all "exalted personages" be recognized; and in some instances, we regret to add, there is no other mark of identification. Who would dare enter an equipage of state that is not driven by a coachman adorned with a "plug," no matter how old its vintage? The tile is even reserved for occasions when it tops the utmost pulchritude of which man is capable; and great indeed is he who can wear it as gracefully and as easily as a camel bears a Bedouin family, tent and furnishings and all, or a blithe little Sardinian dog a load of grass! A woman's crowning glory is her hair; a man's crowning glory is his tile.

May not baldness, inquires the Journal of the American Medical Association, now so frequently observed in the human male, be concomitant with the vogue of the beaver hat? This structure fits tightly on the head. Is it not therefore possible that by compressing the blood-vessels, it leads to impoverishment of the scalp, which is the soil for hair to grow in? Neither hair nor plants will grow well if the soil be poor. A scalp favorable to hair growth is thick and pliable, and moves freely on the skull; a thin scalp drawn tightly over the skull will lessen the blood supply in the vessels and cause death of the hair roots. Will not the tightly pressing beaver (the derby, too, for that matter) have the same devitalizing effect? Women and savages are seldom or never bald; why should civilized man be so? Is the reason to be found in the stiff hat?

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 Jackson, Miss.

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Before me, J. Frank Baker, a Notary Public in and for said State and county, personally appeared Mrs. Emma Yates, who being duly sworn, deposes and says that on or about the 1st of March, 1911, she called upon Dr. J. —, of Nauvoo, a practicing physician, for treatment for a disease known as pellagra. She used his treatment two months without benefit and was told she could not live. She then went to Dr. S. —, of Nauvoo, but he refused to treat her, saying she could not be cured. After these doctors failed, she went to G. P. Baughn on or about December 1, 1911, and after taking Baughn's Pellagra Remedy for one week, began to improve. She used his remedy for about four months, when she was entirely cured and in good health. (Signed) EMMA YATES. Sworn to and subscribed before me, this the 19th day of February, 1913. J. FRANK BAKER, N. P.

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The Baptist Record, Jackson, Miss.

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